SECTION 9 - JESUITICA

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THE
WOODSTOCK
LETTERS

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SOUVENIRS OF A CHAPLAIN 1918-19

EUGENE T. KENEDY, S. J.

When I applied for my Chaplaincy in December, 1917, I had heard that there was an urgent appeal for more Catholic priests overseas. On this account I mentioned in my letter that as I had some knowledge of French, I hoped for service on the continent. My commission on arrival bade me present myself without delay at port of embarkation Hoboken for immediate transportation to France. This was before the chaplains school had been organized and gave me the honor of being the first American Jesuit to go abroad with troops.

Paradoxically, as a result, my first barracks might be said to have been a boat. A slight delay occurred however when it was learned that I had not yet been vaccinated.

Army regulations in those days required three triple inoculations against typhus, typhoid and diptheria, with a week intervening between vaccinations. I was told to embark after the second series and to receive the third during the voyage over.

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* EDITOR'S NOTE—This is the first "No. 4" the Woodstock Letters has ever printed. For greater postal advantages, to make use of 2nd Class mailing rates, a transfer has been made this year to a quarterly publication schedule; heretofore the WOODSTOCK LETTERS has been published only three times a year. The current paper shortage, in addition to the financial factors involved, necessitates the comparative brevity, for a time at least, of this added issue.

At last the long-awaited day of departure arrived. We had been forbidden to divulge to anyone the exact date, merely informing relatives that we were to leave soon. This was to prevent the possibility of spies forwarding schedules of sailings to enemy submarine commanders hungering for just such news.

I recall that as I stood on the single deck of the old Matsonia and watched the long line of soldiers, without colors flying or martial music of any kind, march silently under the spacious sheds skirting the docks and climb almost noiselessly up the gang-plank, the grim business of war first became strikingly evident. Some of those khaki-clad men, everyone realized, were destined never to return—unless in a coffin. But youth, proverbially optimistic and daring, regarded the secrecy and silence as merely an added touch of romance in the lives of these brave young Americans in search of a great adventure. Was not everyone saying that "this was the war to end wars?" That we were going "to make the world safe for Democracy?"

Dinner was served at six P. M. During it I enjoyed my first and last beefsteak in the army. While we were at table the boat was towed slowly out into the North River and we were on our way. Meantime it was announced officially that no one would be allowed to leave the dining saloon until we had passed Sandy Hook. That beefsteak dinner now seemed a rather clever trick! Positively no one except the crew was allowed to appear on deck, along which most of the officers had to go to reach their state-rooms. So we had to remain several hours at table, twiddling our thumbs and digesting the beefsteak.

Some miles off-shore we dropped anchor to await the arrival during the night of the seven or eight other elements of our convoy. When we awoke the following morning we were well out to sea and headed by the good old Rochester, an obsolete cruiser that was to act as fitting escort to our gallant old hulks. One of the latter, after two or three days' run, broke a shaft or just got tired and limped back to New York alone.

It will be remembered that in 1918 there was, as in the present war, a serious shortage of shipping. The Matsonia had been drafted from the West coast where it had seen long and faithful service in trips to Hawaii. An elderly steward on board told me that in days gone by he had known Fr. Woods of the California province. The ocean greyhounds in those days went unescorted and depended entirely on speed for their safety. Submarines were of course less swift than now. But we had no greyhounds in our pack and it took us nearly two weeks to reach Brest, since convoys must naturally gauge their speed by the slowest in the group.

I was assigned to one of the better deck state-rooms with a rusty old bath adjoining. There were two bunks against the wall and a brass bedstead in the room and because of crowded conditions two lieutenants and myself were put together. Typical of the courtesy toward priests that I always found in the army, these two non-Catholics at once offered me the bed, volunteering to climb into the narrow bunks themselves. This somehow didn't seem quite fair, so I counter-suggested that, as "we were in the army now," we should cast lots (vulgarly—match pennies) for the brass-bed prize. Of course I lost the bed. I won second honors, however, namely the lower berth; though it did not matter much, as I soon succeeded in obtaining a smaller state-room for myself alone where I could have privacy for mass and could hear confessions and talk with the men in my chaplain's quarters. Thanks to the troop-commander's courtesy I now had two bunks to myself—and a private room was a luxury which few enjoyed on the crowded boat. It is true it was directly over the engine-room—a bull's eye for torpedoes—still, after a day or two I got to like it immensely, especially the privacy. As examples of the kindly spirit of non-Catholic officers I might mention the following.

The Lieutenant referred to above—the one who won the brass-bed—was a splendid fellow except for one thing. He cursed and swore much too fluently even

for the army. The second day out I managed to get him alone and said in an off-hand way, as if referring to anyone but him, that a certain officer had embarrassed me beyond recounting by—what did he think?—swearing, actually cursing in my presence, and I a chaplain! What did he think of that? He looked a little sheepish for a minute but on the next occasion when he was talking to several of us and waxed particularly eloquent about some anecdote he caught himself suddenly, just as he was about to explode, and said with terrific emphasis "jumping cats!"

When I mentioned casually to a friendly little aviator from Florida how I couldn't say Mass very well in my state-room with two other officers sleeping or coming and going, in their many hours of day and night duty on watch for submarines, the Southerner at once offered me the use of his cabin, promising that neither he nor his room-mate from Georgia, also an aviator, would enter their room while I was having my services i. e. saying Mass. I thanked him sincerely and accepted his generous courtesy.

I recall that I had to set up the altar, offer the holy sacrifice and make my thanksgiving so as to get to breakfast at 7 o'clock. There was no second table in the army.

About three days out the commander of the boat, a Catholic named Louby, sent for me to come to his quarters on the hurricane beck. He was most kind and congenial. Among other things I recall that he said he had not left the bridge or his living room adjoining, or even taken off his clothes, since leaving New York. Even his meals were served to him while on duty, which latter was all but continuous. I made the *faux-pas* of asking something about the course we were making because several officers, former railroad officials, were intensely interested. He smiled dryly and replied that absolutely no one on board except the executive officer and himself knew it—so great a secret was it kept. Even the log was destroyed nightly, he said, an almost unheard of thing in naval history.

Though the exact course was a state secret it soon

became evident that we had reached the gulf-stream. From the cold wintry tang of New York it suddenly became abnormally warm and we were delighted that our boat had been built for the tropics with deck state-rooms and latticed doors that could be left open day and night if necessary.

There were about a hundred casual officers aboard, the vast majority of whom were 1st and 2nd lieutenants. Casuals are replacements for the killed, wounded, missing in action or promoted, and a more or less continuous stream of them must be fed to armies in action. As an example, the mortality rate was so high among second lieutenants in the British Army in the last war that in the page-long casualty lists of killed, wounded and missing, they usually stated at the top "second lieutenants unless otherwise mentioned." Of course the American officers often quoted this dry experssion to the "shave-tails" or "second looeys" as they called them. In England, I believe they also had the saying that "second lieutenants are expendable."

The troop-commander assigned the one Protestant Chaplain and myself to the main table in a separate dining room for field officers.

Roughly there were about 1500 troops aboard, badly crowded into the hold that had been rigged up with temporary bunks five or six rows high. No freight whatever except officers' bedding-rolls was carried. Later in the summer of 1918 the astounding number of 316,000 soldiers were transported in a single month and so, necessarily, men were packed in "regardless".

During the two weeks trip I was able to do quite a little chaplain work among the soldiers and sailors. All of them responded generously.

I recall that one night during the customary blackout a fine young lieutenant, a former foot-ball player from Wisconsin, described to me how much he had been impressed in camp by the thousands of Catholic men who turned out on some special occasion for Mass in the open. He was even thinking seriously of entering the church himself. We had been conversing in

the dining saloon, the only place where there was even a dim-blue light. Leaving him about 9:30 P. M. I began to feel my way gropingly along the deck, counting the state-rooms, till I thought I had reached my own. Entering, I began to undress in the Stygian darkness but was startled to hear a loud snore coming from the little divan beside me. Thinking I must have entered someone else's quarters, I hastily reached for my coat, but, on second thought, said to myself: maybe he is in my room? What should I do about it? Then I recalled that like every Jesuit who travels I had a Baby-Ben alarm clock in my state-room, and I knew where I had placed it. Sure enough it was there, so I boldly shook the invader to let him know he was in the wrong quarters. He turned out to be a sailor who had finished his night-watch and was waiting to go to confession! Judging by his loud snoring as a proximate preparation I concluded that he must have had a mighty good conscience. After absolving him I rashly decided to shave in the dark. The dynamo was shut off at twilight so I had to grope blindly for my safety-razor, soap and brush. I found them, but somehow I seemed absolutely to maul my face in the subsequent operation. Instead of congruous thoughts on awakening next morning, I set about unraveling the strange mystery. I found that in the darkness I had shaved with tooth-paste!

The first Sunday I said mass in the soldiers mess-hall, deep down in the hold. Conditions were bad despite a good attendance. The floor was very wet and dirty, so when the Y. M. C. A. man suggested that both Catholic and Protestant services be held the second Sunday in the officers dining room, I agreed at once. This meant that my mass would have to begin before daybreak, about 6 A. M., as the tables had to be arranged and set in time for seven o'clock breakfast. The "Y man", as he was called, even offered to put up a sign on the bulletin-board about time and place of mass. As his name was McHugh, no less, I told him he might as well add to my notice that I would have confessions Saturday afternoon and eve-

ning in my state-room. Unfortunately I forgot to tell him how to word the sign. To my horror he announced on the bulletin-board—in all good faith—that confessions would be *"celebrated"* in Chaplain Kenedy's quarters!

As he seemed a decent sort of fellow I asked him how a man with a name (and, I might have added, face) like his ever got into the Y. M. C. A.? He admitted readily that his father had been brought up in a Catholic orphan asylum in Philadelphia but had later taken to drink and drifted away from the church. In his old age, however, he had quit the bottle for the bible, became a staunch Protestant and his son and heir became a "Y" man! I suggested to him that since on his own admission his father had not amounted to much, why had he not gone back to the faith of his forefathers? But I had little success. As so often happens in such cases, he was beyond doubt the most zealous champion of Protestantism I encountered in the army. That he was not bigoted he proved by offering to play his little portable harmonium at my services. This I declined with thanks. In his zeal I recall his producing a Protestant propaganda movie one night. In it was pictured a very sickly minister of the gospel, a consumptive, who to regain his failing health journeyed out to the wild and woolly West. In order to preach prohibition we next saw our hero bent on preaching prohibition, fearlessly enter a nasty-bad saloon filled with a score of husky, tough cowboys. When they tried to force him to imbibe, the ministerial invalid suddenly swung rights and lefts until he had cleaned out the whole bar-room!

Of course the officers guffawed and so loudly (in the darkness I fear I laughed a little myself) that poor Mr. McHugh put his propaganda reels in moth-balls for the duration. The Y.M. C. A., I might add, seemed to me to be distinctly disliked in the army and navy, anway. And that, if anything, is understatement.

The troop-commander Capt. ——— once said to me. "Father, I am a Campbellite, my grand parents were

the first to entertain Campbell himself when he came to Missouri. But as far as prohibition is concerned you Catholics are the only ones who have sense."

Another unexpected tribute to the Church came from a Major from San Antonio, Texas. He was a prominent railroad man, in fact the president of a railroad in Mexico, and visibly very popular with most of the young officers. He was to help put order in the chaotic condition of the French railroads leading out from Brest, port of disembarkation. With about twenty officers at table, only one or two of whom were Catholic, he said one day: "Father, I am an Episcopalian, but as far as divorce is concerned I am a Roman Catholic." He said this out loud so that all, including the minister, could hear him. During the trip he told me that under the persecution of Villa and Carranza he had more than once spirited priests and nuns out of Mexico in his private car and deposited them across our border. He even, on one occasion, sent a servant to buy a disguise for an ecclesiastic hidden in a closet, whom the Mexican soldiers were hunting like a wolf. Some weeks later in Blois he asked me for tickets for the high-mass at the Cathedral on Easter Sunday. He said that he and another Major who was a former general manager of the "Burlington Route" —though with no religion—wished to attend. I saw to it that they obtained seats.

I had some sick soldiers and sailors to visit and the confessions became more numerous during the journey. The second Saturday, both afternoon and early evening, there was quite a number of penitents coming and going due to the invitation on the bulletin board and a little of the "shoe leather apostolate." Like Fr. O'Flynn the chaplain has to "coax the aisy ones—drive the lazy ones" to get results. I recall that on that particular afternoon two soldiers unfortunately chose my doorstep as a good place to sit down and have a chat. As there was no sign to indicate it as a chaplain's room they were puzzled and mystified, after standing up and sitting down for the twentieth time while penitents entered and departed. Finally through

the lattice door I could overhear their conversation with the most recent shrived man that had disturbed them. "What the (blank) is that in there anyhow" said one voice, "a barbershop?" "No" said the absolved man "thats the Catholic Chaplain, go on in!" They moved along after that to some better brass doorstep where the traffic was less heavy.

The following morning, the Sunday Mass, as I mentioned, had to start very early. We had just reset our clocks to Greenwich time and I had to begin before daybreak. A difficulty presented itself. I knew that submarines preferred the grey of dawn for their attacks. Strictly speaking I would be breaking regulations by lighting candles for the altar during the blackout and yet I could neither say mass or even read the missal without some such light. I sent a messenger, while I vested, to Commander Louby on the quarter-deck (the navy was supreme in such matters) to ask if I could light the two candles. He said it would be alright if I darkened the port-holes already boarded up. I had the crevices filled with cloth and began the mass. Everything went smoothly till I reached the canon. Then suddenly the dynamo started—all the lights seemed to go on with a bang and to my horror a self-playing piano just back of the temporary altar blasted out its rag-time melody, taking up where it had left off at dusk on Saturday evening. And to make things worse no one knew how, as the men called it, "to turn off the juice." I can still see my sixty year old altar boy, the dignified steward who had known Fr. Woods in California solemnly marching over and clamping one of his digits on the last key that had gone down—temporarily halting the loud noise. But his forefinger was getting tired and numb when at long last someone found the sailor who knew how to disconnect the current. On this occasion as on similar ones later, I was not a little edified to notice that among the hundreds present, not a single man laughed or ceased for a moment to be reverent. The doughboy when you got him to Mass or the sacraments always meant business. His faith was strong.

The communions that day were so heavy that I had to break the consecrated hosts again and again. Either I had badly miscalculated the number of confessions or some were receiving on a previous confession before leaving New York. There were about 300 at the mass and about a hundred and fifty communions.

As the "Y" man had looked in at my services, probably to find out how many would come at so early an hour, I took the liberty of looking in at the lone non-catholic service at the more convenient time of one P. M. At the zero hour for Protestantism there was no one present—not a single soul. Then my obliging altar-boy without instructions from me, but feeling sorry for poor Mr. Miller, went out on deck and persuaded a few unwilling officers to attend. Protestantism in the army, as a rule, was characterized by this lack of vitality. Signs of this could be seen on all sides; a few of them I will mention later.

Talking about death reminds me that a soldier died of meningitis and was buried at sea. We narrowly missed another fatality when a sailor fell and fractured his skull, but the naval surgeon performed the difficult operation of trepanning in mid-ocean successfully and saved his life. I attended both these men—the sailor regained consciousness after five days and turned out to be a Catholic. I then gave him absolution without condition. A dangerous diptheria plague broke out and a number of men were quarantined, though of course the priest was allowed to visit them. Our crew had to lower a boat in stormy weather to get more anti-diptheria toxin from another vessel in the convoy, but no further deaths resulted.

During the last week of the voyage I recall we had to wear life-preservers constantly, as we were in the U-boat zone. There were also surprise lifeboat drills that came at odd times. Meantime the navy gunners on board practiced daily, showing remarkable accuracy, shooting at small bouncing targets towed astern with a rope. The idea seemed to be, to be able to explode torpedoes that might be plowing through the

water from U-boats, while these huge missles were traveling in our direction.

On reaching Brest sensational news awaited us. A huge German "push" was on and meeting with great success. Paris was being bombarded by the longest range "big Bertha" in history. The shells were said to carry over seventy miles. The rumor was that Pershing had said that if the Germans succeeded in breaking through, he would even arm the cooks and other non-combatants such as army clerks. The crisis of the war was reached; the high water mark of Hindenburg's vicious attack. Officers attached to troops disembarked with them, entraining at once for their destinations.

About 50 or 75 of us casuals had to remain on board, together with a number of soldiers still quarantined with diptheria.

After a day or two the troop-commander called a meeting of officers in the dining saloon. He told us that permission was granted to go ashore. However, he said bluntly, that venereal disease was so prevalent in Brest (Fr. McGuire later told me that one destroyer was out of commission because of preventable disease) that the Military Police had orders to arrest any American even speaking to a woman in the city. I learned later that this port town, under anti-clerical government, had changed the name of one street from that of a saint (Saint Ives if I recall) to that of a notorious courtesan. Another street, I remember bore the name of Emile Zola—hardly a saint! I recall buying a mass-card and telling the woman who waited on me that technically I was breaking the law by even speaking to her. Port towns usually have a very unsavory reputation.

It was very difficult to find the Jesuit residence, as ours were in hiding, but a kindly Portuguese officer offered to show me where the house was. Later on I found the same difficulty in locating Jesuit communities at Châlons and Lyons. In the latter city they occupied the second story of an apartment house. An old spiritual Father was the only one home at Brest, so

after confessing I procured a bottle of altar wine and left. Later I met Fr. William McGuire, the naval Chaplain now famous for the "pass the ammunition" nonsense, which of course he never said, and he kindly invited me to stay with him in his shore quarters as he had an extra room. As I feared my uniform might attract government notice going in and out of the Jesuit residence, and as I was not actually invited to remain by the old Spiritual Father, I accepted Fr. McGuire's invitation. The following day, Holy Thursday, I received a most friendly card from the Jesuit Superior—insisting that I come at once and stay with them. As I was to entrain that afternoon I thanked him but could not very well accept. His card, I remember, read "M. l'Abbe de Meaupou," with no S. J. after it. The "law of associations" was still in force; religious teaching orders were banned by an anti-clerical government.

I went with Chaplain McGuire to the Navy Club to dinner where he seemed very popular with all the officers. The same evening in his quarters a major of Marines, who was under instruction to become a Catholic, discussed in a friendly way how far Catholic Chaplains should go in war time trying to make converts. He insisted that Fr. Gleeson in the Navy was just as well-known as Fr. Duffy in the Army. The reputation of priests for learning was very high etc., therefore he thought the Catholic Church should go all-out for converts. However, I told him, that we were specially warned by the *ordinarius castrensis* (Hayes) against too much proselytizing in war time. The usual leakage too in the Church was so very great that I was determined to follow the slogan I had given the "Y" man on the Matsonia—"You shinny on your side and I will shinny on mine. But don't you touch any of my Catholics."

The following day, Holy Thursday, I visited several churches and accompanied Fr. McGuire to the American hospital which was housed in what looked like a former Jesuit college. He introduced me there to a lady who worked as his assistant locating Catholics and notifying him of the dangerously sick, dying or

needing a priest. He told me she was almost as useful as an extra chaplain. She was an ex-religious (I met others later) a former religious of the Sacred Heart, now laicized.

Through Fr. McGuire I got in touch also with a French Jesuit of the Paris province, who wore the uniform of an interpreter with the American forces. Many French priests became interpreters or stretcher-bearers in the war. Thus they became non-combatants. The interpreter told me an amusing story. In a small residence of ours in Brest, three Jesuits lived. The Superior happened to be a private in the French army, the minister a sergeant and the community, totaling one, a commander in the navy who was also adjutant to the admiral in charge of that main base for the French fleet. Once when the "community" came late for a meal the Superior with mock dignity rapped on the table saying: "come, come, now, you must be on time—this will never do!" But the commander with assumed indignation retorted, "don't you speak to me like that—I outrank you." In the street whenever the two met, the Superior would have to click his heels together, stand at attention and salute as his "community" passed by. In Lyons about a year later I saw the strange spectacle of a Scholastic reading at dinner, garbed in the horizon-blue uniform of the French poilu. In war time they had to wear it constantly.

We left that afternoon for our ultimate destination of Blois but were forced to change trains at Le Mans about ten P. M. That sounded alright till we learned that the train we were to take would not arrive till 8 o'clock the following morning and there were absolutely no sleeping accommodations to be had in the frightfully overcrowded, blacked-out town. Thousands of refugees had fled there from Paris to escape the bombardment. That Holy Thursday evening and Good-Friday morning 1918 will long remain in my memory. We had to stand up all night without a wink of sleep. There were not enough seats for the women and children and

some of the former even slept sitting in other women's laps. After standing about and walking till nearly 7 A. M. I went with several officers to breakfast in the town. This at least broke the monotony.

We arrived at Blois in the early afternoon and procured billets. Here all lieutenants and captains (including Chaplains) had to report at the caserne or barracks for roll-call at 8 A. M. daily. Then followed marching and drilling and lectures until four P. M. There was only one half-holiday, on Saturday, which I lost as I heard confessions that afternoon at the "Y" building. I also had beads, benediction and a short talk for the soldiers each Wednesday night in the Lady Chapel of the Cathedral. Likewise I said mass there daily at 6 o'clock at the request of the curé.

As far as I could make out the long lectures without recitation, which touched on the widest variety of subjects, as well as the drilling, was mainly to keep the casual officers busy and out of trouble. On one occasion they even had a Y. M. C. A. man lecture, explaining the function of the "Y". When he stated calmly that the American government had given *complete* charge of the well man to the "Y" as it had given complete charge of the sick man to the Red Cross, Fr. Tougas, a chaplain from Montana, objected (though he was not supposed to interrupt) with the question: "What about the K of C?" The "Y" man admitted that they too had done some very good work!

After the mission that I arranged in the cathedral a few weeks later, I was exempt from drills and lectures. Knowing that the average American Catholic man would be far less interested in a "retreat" than a "mission", I advertised widely with large colored posters a "mission"—of only three days—but in large black letters. These notices I tacked up on trees, had storekeepers put in their windows on busy thoroughfares and even pasted one up on the Y. M. C. A. bulletin-board. A friendly minister kindly announced it from the stage of the "Y" movie theatre in town. He even told the soldiers present that he hoped that

every Catholic would make the mission. All this helped, of course.

Another friendly gesture on the part of the "Y" was the offer by one of their agents, who knew carpentering, to "build a confessional form," as he put it, "if I would draw a picture of one for him." I explained that a prie-Dieu was all that was needed for men, so he made me one which I used in the "Y" hut especially on Saturday afternoons. I foresaw the difficulty of having no words or music for hymns at benediction each night of the mission, so one of the priests attached to the cathedral generously offered to play the small chancel organ. He picked up the tune of the "Holy God we praise Thy Name" after it was hummed to him and already knew the ordinary benediction hymns common in America. The men from a dozen different states sang remarkably well, knowing the words by memory. There were about seven Catholic Chaplains at Blois so I asked two friends among them to lend me a hand. A Fr. Bott gave benediction while the other one said the beads before the instruction and sermon. The other priests volunteered for confessions the last night so we finished up the four or five hundred quickly.

(To be continued)

PAROCHIAL AND ALLIED MINISTRIES IN THE AMERICAN ASSISTANCY

EDWARD J. REISER, S. J.

So widespread and well known is the educational endeavor of the Society of Jesus in the United States that the mind's eye habitually focuses the universal American Blackrobe against a blackboard, chalk in one hand, textbook in the other. Our principal activity has become in the estimation of many our single apostolate.

The other diverse ministries of the Society are almost as lacking in their general publicity, even among many of Ours, as they are splendid in their achievement. The Province Catalogs list our school communities under the names of the institutions they conduct, and quite properly. But one must read carefully the assignments of the individual members of these same communities to discover that they conduct parishes and missions, full and part time chaplaincies, the social apostolate and all those manifold ministries which comprise the "cura animarum." This observation does not intend to criticize those esteemed publications, the Province Catalogs; for obviously each individual ministry cannot be given a distinct listing, and it is practical to include the Fathers conducting many of these non-scholastic activities among the personnel of the school communities to which they are attached. The remark is made solely to give some reason, however inadequate, for the fact that the strictly ministerial works of our American Jesuits are not as widely known, even among their brethren, as their magnitude, their diversity, their high apostolic worth deserve. It should be mentioned too that in the 1943 Catalogs separate listing of our Parishes, even those whose members are attached to scholastic communities, has been inaugurated.

This paper endeavors to give a meagre description of the ministries exercised by Ours in the United

States outside of the High School, College or University classroom. The accompanying statistics attempt to set into the framework of a page the miniature of an apostolate that is as wide as America. It can be but an attempt. Not even that annual harvest, the "Fructus Ministerii" of the Provinces, can adequately tell the tale.

The statistics have been gathered from the Province Catalogs and the Official Catholic Directory for 1942. The data for each Province were submitted to the Socii of the respective Provincials, who generously made corrections, additions, suggestions. No doubt, not a little has been overlooked in the article. More has necessarily been omitted, for we are attempting an article and not a volume.

Parishes and Missions

Jesuit Parishes in the United States number 102. Of these 87 are congregations predominantly white in their complexion, 9 are for the colored, and 6 are for mixed congregations. There are, besides, 46 mission centres for the whites, 6 for Negroes, 15 for the Indians of South Dakota, Wyoming, Montana, Idaho and Washington. Twenty-one mission centres in the Maryland "counties" serve mixed white and colored congregations.

Attached to these parishes and missions are 110 parochial or mission schools, with a student body of 30,047. There are 10 Indian schools, 10 grade-schools and 2 parochial high schools for colored students, and 72 grade-schools and 16 parochial high schools for white children.

There are as well 99 "stations", all but five of them serving the Indians: Coeur d'Alenes, Pikanos, Okanagans, Umatillas, Cayuses, Walla-Wallas, Crows, Flatheads, Nez Perces, Gros Ventres, Assiniboines, Sioux, Shoshones, Arapahoes, and Potowatomies. These stations are visited periodically by the Fathers located in the 15 major Indian missions. The ubiquitous activities of some of our home missionaries is attested by the fact that individuals have the charge of as

many as 3, 7, 10, and even 12, of these "stations"; while a veteran missionary and a recently added more youthful recruit are listed ever so succinctly in the Oregon Catalog as "Missionarius Excurrens apud Indos". These men traverse each year vast reaches of the Northwest, evangelizing the tribes in their native tongues known to few white men.

Typically "wild West" names embellish many of these stations among the Redmen. Life no doubt would be simpler for the faithful if only the station at "No Water, S. D." were within hailing distance of the oasis which presumably is situated at "Roger's Bar, Washington". Surely there is a history, be it comic or tragic, behind such names as Wounded Knee, Potatoe Creek, Bad Nation, Dog Ear, Lower Cutmeat, Two Strike and Jocko. And there is inspiration to know that the faithful of these lesser known localities, unlisted even on detailed maps, as well as the slightly better known Boston, New Orleans and San Francisco, have their Jesuit preacher and confessor!

Ministry among the Negroes, zealously promoted by Ours from the very dawn of American Catholicity in colonial Maryland, has received new impetus in recent years, particularly by the spread of the work in the South and Midwest. It is impossible to treat of each Negro parish or mission. A brief examination of a few plants must attest to the zeal with which the whole ample field is being cultivated. About three years ago the beautiful church of St. Malachy was given over to the use of the Negroes by the Archbishop of St. Louis and committed to the care of our Fathers. Already there is a goodly congregation. A long unused school was rescued from utter ruin and today is filled with a capacity number, about 200, of eager pupils.

At the nearby colored church of St. Elizabeth, the Fathers, like their fellow workers elsewhere, have at heart the material as well as the spiritual welfare of their people. A Coal Cooperative has been inaugurated to aid their poor parishioners in the effort to reduce excessive prices of fuel. Last year, the first of its opera-

tion, 7,000 tons of coal were distributed by the Co-operative with a saving of 40% in costs to the consumer and a small profit to the Cooperative as well. A flourishing Poultry Cooperative has begun to function. Chicks are started in the basement of the Rectory and it is not unusual for as many as 7500 to be chirping away in those nether regions to the glory of God and the delight of the congregation.

So far as we know, South Kinloch, Mo., a few miles outside of St. Louis, boasts the only closed Retreat House for the colored in the United States. It is the gift of a white benefactor, a contractor, who himself planned and built the neat frame structure.

The flourishing state of religion at the colored Parish of Christ the King, Grand Coteau, La., is evidenced by the 28 vocations given by this small parish to the colored Sisterhood of the Holy Family. A splendid new church has been built, thanks to the generous gift of a New England benefactress, rivalling if not excelling in beauty the nearby church for the whites. Large families are the rule with the Catholic Negroes of the Diocese of Lafayette which, with 60,000 communicants, claims the largest number of Catholic Negroes of any American Diocese. Thus it is no problem to fill to the eaves the school at Grand Coteau and its sister institution at the Belleview Mission. The pupils may not have shoes, but they do have religion, which they know and love and practise.

A goodly number of our parishes are national in their origin. Thus Ours still conduct churches for the Germans in San Jose, Cleveland, Toledo, Florissant, St. Louis and Boston. All of these, the Churches at St. Louis and Florissant excepted, were established by those apostolic men, the pioneers of the old Buffalo Mission, who followed their countrymen into a new country and a new and vigorously Catholic life. Their roots struck deep into a friendly soil, and in addition to the Churches already listed, monuments to their zeal survive them in the non-national Churches in Buffalo (2), Mankato, Minn., as well as in the schools they established at Buffalo, Cleveland and Prairie du

Chien, Wisconsin, and in the novitiate, now the tertianship, at Cleveland.

We have parishes for the Italians in New York, San Jose, Pueblo and Trinidad (Col.), Portland (Ore.), Seattle, Spokane and Tacoma. The Mexicans and Spanish Americans have their Jesuit Churches and Missions in San Diego, New Mexico, Colorado and Texas. Jesuits of the Mexican Province conduct 3 Parishes in El Paso and another in nearby Ysleta, Texas, for Spanish speaking Congregations.

The Lone Star State claims what is perhaps the most remarkable of our establishments among the Spanish speaking Americans. At the Church of Our Lady of Guadalupe in San Antonio Father Carmen Tranchese and his two assistants have the spiritual charge of 19,000 souls, almost all of them Mexicans. In a single year Baptism was conferred on 770 while 108 marriages were solemnized. Fr. Tranchese is a firm believer in the thesis of St. Thomas that a modicum of material well being is requisite ordinarily for the practise of virtue. He believes that religion seldom flourishes in the slums. Poorest of the poor, the material needs of his people were only slightly less urgent than their spiritual. Encouraged by the sympathetic support of the First Lady of the land, he has completed with government support a housing program that provides a decent roof for at least a portion of his needy flock. It is a model for similar projects elsewhere. The principles of the social apostolate have been reduced to a splendid practise in San Antonio.

Most if not all of our national Churches were established or accepted by the Society to supply the needs of the faithful that otherwise would not have been met, or met but inadequately. They are records of the many-tongued zeal of the Society in the United States. Many have lost or are fast losing their national character. Thus a goodly number of the children attending one of our German parochial schools are obviously synthetic Teutons whose ancestors came from decidedly south of the Brenner Pass or were burnished

by that same tropic sun that shone on Augustine of Hippo and the Martyrs of Uganda.

The most recent of our national establishments has for its pastor an English Jesuit of the Oriental Rite. This is the mission of St. Andrew, for the Russians of Los Angeles. Its beginnings are most modest. There are difficulties not a few. But it is built on faith and zeal and hopes to grow.

Typical of our large city parishes is the Immaculate Conception Church in New Orleans. Surrounded by office buildings and hotels and separated by Canal Street from the old French Quarter, it is a quiet oasis for the spirit amid the welter of noisy business. Its actual parishioners are few, but the crowds who frequent it can be gauged by the wear and tear on St. Peter's sandal. Against the back wall of the Church is a bronze statue of the holy Fisherman, a replica of the famous one in St. Peter's. Like their Roman brethren the good people of New Orleans devoutly and frequently kiss St. Peter's foot. His sandal has been replaced once. The replacement is badly in need of a patch, a victim no doubt of war-time priorities. From early Mass to late services, there are goodly numbers present. There are frequent novenas and devotions. One priest heard 50,000 confessions in a single year. Someone is always in the Rectory parlor for advice or material and spiritual aid. Everybody in New Orleans knows and loves the "Jesuit Church" of the Immaculate Conception.

Separated by the expanse of the continent are two churches that differ in character from all our other establishments: the Church of the Immaculate Conception in Boston and that of St. Ignatius in San Francisco. Both are non-parochial, collegiate Churches. They are amongst our largest and most beautiful. In them is realized the Society's ideal, a church attached to a residence or school (in both these cases, to schools), where Ours can exercise the ministry of the word and the Sacraments and are free from the parochial "cura animarum" in its strict sense. This ideal does

not imply that the *operarii* of these collegiate Churches are less busy than their confreres in the parishes. Their annual "Fructus Ministerii" tell the story of the spiritual activity exercised in them. They are not parishes with set limits and an assigned congregation; but from every section of these great cities which claim them the faithful flock to confess and be instructed, to attend the frequent novenas and devotions.

Parochial and Mission Schools

Connected with our parishes and missions are 114 parochial schools: 76 primary and 16 secondary schools for white children; 9 primary and 2 secondary schools for the colored; and 11 primary and vocational schools for Indians. Their total enrollment is 30,047.

A considerable educational apostolate is carried on in these schools by our Fathers who teach religion not only to the parochial school pupils, but to the parish children attending the public schools. There are 8 Scholastic teachers in the 2 Indian schools of South Dakota, and 2 more in the Desmet, Idaho, Mission School. Each of the Dakota schools engages 4 Brothers as instructors in manual and mechanical arts.

Chaplaincies

There are in the American Assistancy 31 full time chaplaincies in which 39 priests are laboring; and 152 part time chaplaincies with 155 priests in attendance. Chaplaincies of convents connected with our parish schools are not included.

It must gratify the heart of St. Ignatius that the most important of these chaplaincies are located among those in whom his own zealous charity took an especial interest: among the physically and mentally distressed, among the socially outcast and the spiritually derelict. By far the largest number of chaplaincies, 48, are exercised in hospitals and sanatoria. The massive Cook County Hospital in Chicago demands the full time labors of 4 chaplains. The combined chaplaincy at the Brooklyn State Hospital and Kings County Hos-

pital engages the full time ministry of the same number. These two great institutions, perhaps the largest centralized group of hospitals in the world, cover an area of about 34 city blocks. They comprise a score of buildings, varying in height from 2 to 18 stories. The average daily number of resident patients at both is about 5500, of whom 65% are Catholics. In a single average year 60,000 bed patients were admitted to Kings County Hospital. During the same year the last Sacraments were administered to 8,730. The confession of each Catholic patient is heard monthly, and it requires 3 weeks to complete the rounds of all the buildings. Catholic patients are seen on the day of their admission and the critical wards are visited twice daily. Ours have ministered here since 1924. Only the angels know and the shoemaker can guess the mileage covered annually by the apostolic men who evangelize these towering mountains of brick and mortar and steel.

Outstanding, too, and typical among our hospital chaplaincies are the 4 great municipal institutions on Welfare Island, New York City, with their 8 chaplains, 4 of them in constant residence, who minister to those afflicted with almost every disease and infirmity to which human flesh is heir. They are the Metropolitan Hospital, City Home, City Hospital and the new Goldwater Memorial Hospital. Since 1865 Jesuits have been the chaplains on Welfare Island and in other municipal institutions located on the islands in the East River. In three of these four hospitals Extreme Unction is administered more than a thousand times each year, while at the fourth—City Hospital—an annual record of 3,000 anointings is not unusual.

Other larger hospital chaplaincies are at St. John's, Firmin Desloge and Homer Philipps Hospitals (the last for the colored) in St. Louis, at City Hospital in San Francisco and at City Hospital, Boston. God knows the number of souls won for Him from these institutions by the tireless zeal of hidden Jesuit apostles. The very hospital staffs testify to their spiritual efficiency and all-embracing charity; for it is common

practise to summon the Catholic chaplain when the religious affiliation of a new patient is unknown or doubtful.

Our next largest group of chaplaincies, 12, is located in prisons and penitentiaries. The Federal Prison of Alcatraz Island, in San Francisco Bay, houses those who by common repute are the nation's most intractable and hardened criminals. Society may have given up on them. Not so their Jesuit chaplain who has the run of the prison and, such is his power for good, opportunities to meet the inmates not granted even to the F. B. I. except under special license. Mass is said for them while a guard outside the room watches from an aperture in the wall, his finger on a machine gun. His pessimism has happily proven unfounded to date. Even here Christ and peace of soul are brought in through the ministry of their devoted and unsentimental, but sympathetic chaplain.

Among the other larger prisons which have their Jesuit chaplains are the euphemistically named Angel Island Prison in San Francisco, the Baltimore Penitentiary, Berks County (Pa.) Prison, Riker's Island and Hart's Island Penitentiaries in New York, the Concentration Camps in Miami and Missoula (Mont.), and the Federal Penitentiary on McNeil Island near Tacoma.

In one sense the most difficult of our chaplaincies are exercised in four large institutions for the mentally ill: the Hudson River State Hospital in Poughkeepsie, the Agnew State Asylum near Santa Clara, California, the Pendleton (Ore.) Hospital for the Insane and the Brooklyn State Hospital for the Insane. The Hudson River State Hospital is among the largest of its kind in the country. Of the 5,500 patients in average attendance Catholics number about half. Catholic employees to the number of several hundred are also under the spiritual care of the chaplain. Jesuits have ministered here since 1904, shortly after the opening of the Novitiate of St. Andrew on Hudson.

Two groups which claim a goodly number of our chaplains are the institutions conducted by the Good

Shepherd Nuns with 9 chaplains, and the houses of the Little Sisters of the Poor with 7.

A brief word should be spoken of the ministries of Ours among a class of people whose spiritual welfare is all too often neglected,—the deaf and dumb. Ours are working among them in at least the following areas: Chicago, Toledo, New York, St. Louis, Boston, Worcester, Yakima, Spokane, Vancouver (Wash.), Salem (Ore.) and Great Falls (Montana). In several of our houses of studies there are active academies whose members learn the sign language and often catechize the deaf mutes. This brief record of the apostolate is far from complete. The full account would make a story of inspiration and zeal all its own.

There are at least two very active centers of Jesuit endeavor on behalf of the blind. In Boston one of Ours takes active part in the famous Catholic Guild of the Blind of that Archdiocese. New York has its Xavier Free Publication Society for the Blind, an organization begun in 1900 by Father Joseph M. Stadelman and promoted tirelessly until his death in 1941, when the noble work was taken over by Father William S. Dolan who had collaborated with Fr. Stadelman for many years. This splendid organization is the pioneer source of Catholic literature for the blind in the United States. Most of them educated in State or non-Catholic institutions, their faith was sorely tried and large numbers were lost to the Church for lack of Catholic books in tactile print. Thousands of volumes have been produced, a goodly number transcribed by hand, covering the whole field of Catholic and general literature, devotional and instructional works, hagiography, Church history, fiction, sacred music, scientific works and the Holy Scriptures. The Society supplies free service to about 700 regular patrons in every part of the United States, and, before the war, extended its services to the English speaking world generally. In a recent 6 month period 1754 volumes were loaned to blind readers. Catholic books are made available to the blind in 25 public and State libraries situated in 16 States and the District of

Columbia, in two libraries in Canada and one in Honolulu. The CATHOLIC REVIEW, a semireligious and literary quarterly, is issued gratis to 1200 readers throughout the United States and elsewhere. Thus does the Society in America gloriously fulfill the work of the Just Man: "Oculus fui caeco"!

Chaplains to Carmelites and convicts, at orphan asylums and in homes for the aged, Ours have truly become all things to all men to gain all for Christ. It is one of the glories of the Assistancy that the most important of our chaplaincies are exercised among those who stand most in need of religious comfort and spiritual rehabilitation: among the destitute sick and aged, among social outcasts, among the weak of mind and will. Like Him of Galilee they go about doing good to men of every rank and men of no rank. The Provinces have made great sacrifices in devoting men to the work, and those assigned gauge their good fortune by the difficulties and often the thanklessness of the hard tasks to which they are devoted. The day of judgment will reveal what part of the manifest blessings which are upon all the American Provinces has been won by the devotion, the self-sacrifice, the zeal of heroic men whose apostolate is as glorious as it is hidden, as fruitful as it is laborious.

Personnel

Our parish priests number 418, our full time non-military chaplains 39,—a total of 457 in the parishes and chaplaincies, or 16% of the total number of priests in the American Assistancy. The direction of our retreat houses requires the full time services of 25. There are at least 12 priests who devote themselves to the Institute of Social Order, the Labor Schools and Parochial Retreats for Workingmen. Our publications, the Sodality, the Apostleship of Prayer and the Radio League of the Sacred Heart engage 32. Fifty-three are assigned to the giving of Missions and Retreats outside of our own retreat houses. There are 358 American Jesuits on the foreign missions; a goodly number of these, it is true, engage in teaching; and

as of May, 1943, there were 125 military chaplains.* The total therefore of all priests entirely engaged in these parochial and allied ministries is 1062, or more than 39% of the 2710 priests listed for the American Provinces in the Catalogs for 1942. Of the remaining 1648 there are 155 part-time chaplains, 25 auxiliary military chaplains,* an undetermined but certainly large number of occasional retreat masters, a goodly number engaged in administration, and finally those who are prevented by advanced age or illness from undertaking the active ministry.

Thus, if one were to make an estimate of our non-scholastic ministries on the basis of the time spent therein by our total number of priests, it is conservative to say that 50% or even more of all the labors of all our priests is devoted to the ministry outside the classroom.

A final observation may be of interest to those addicted to geography and maps. Our parochial and similar ministries are territorially much more extensive than our educational apostolate. Our parishes and missions are found in 30 States and the District of Columbia. Our schools for externs are in only 20 States and the District. There are 12 States which have their Jesuit Churches and missionary establishments, but not yet their Jesuit non-parochial or non-mission schools: North Carolina, Arizona, Indiana, Minnesota, Kansas, South Dakota, Wyoming, New Mexico, Georgia, Montana, Idaho and Oregon. There are but two States, Maine and Connecticut, having Jesuit Schools but no Jesuit parish or mission.

* Editors Note.—As of November 9, 1943, these figures have increased to: 155 commissioned chaplains, 14 awaiting commissions, 59 auxiliary chaplains.

ASSISTANCY

	Cal.	Chi.	Md.	Mo.	N.E.	N.O.	N.Y.	Ore.	Total
Parishes									
White	9	11	13	16	4	21	7	14	95
Negro		1	2	5		1			9
Missions									
White	1		21	23		19		3	67
Negro	1					5			6
Indian				4				11	15..
Stations				62		2		35	99
Operarii	34	41	53	83	31	74	44	58	418
Auxil. Conf.	7	22	25	22	22	14	39	11	163
Chaplaincies									
Full time	3(2)	2(5)	4	4	3	1	10(16)	4	31(39)
Part time	17	22	16	30	5(8)	26	22	14	152(155)
Children in parish school									
Grade: white	1771	3991	3415	4468	573	4594	2580	2551	23943
negro		218	265	760		595			1838
High: white	102		198	774	75	602	195	315	2261
negro			31	17					48
Indian				1236				721	1957
Total	1873	4209	3909	7255	648	5791	2775	3587	30047

N. B.—Rectors who are Parochi are included in the numbers of operarii. California and New England figures each include one non-parochial collegiate Church. Where number of chaplaincies does not coincide with number of chaplains, the latter is added in parentheses. Six of Maryland's white parishes and all of its missions serve the colored as well. All of Missouri's stations and all but three of Oregon's are for the Indians. Of Missouri's Indian students, 125 are in high school.

CALIFORNIA

Parishes	Oper.	Conf. Auxil.	In Paroch. Schools Grade	High
Hollywood	5		445	
Los Angeles (Russian Mission: Orient. rite)	1			
Phoenix	3		350	
San Diego				
1. O. L. Guadalupe (Mex.)	2			
2. Christ the King (Negro Mission)	2			
San Francisco (Collegiate Church)	5	7		
San Jose				
1. St. Joseph	4		296	
2. St. Mary (German)	2		163	
3. Holy Family (Italian)	3			
Santa Barbara	5		275	102
Santa Clara	2		242	
Total	34	7	1771	102

Full Time Chaplaincies, 3. Chaplains, 2.

San Francisco: City Hospital, Alcatraz and Angel Island Prisons.

Part Time Chaplaincies, 17.

Los Angeles: Immaculate Heart Sisters; Good Shepherd Convent; Social Service Sisters; Helpers of Holy Souls; Mount St. Mary College.

Phoenix: Good Shepherd Convent; Phoenix Indian School.

Santa Clara: Agnew State Asylum; Carmelite Convent.

San Francisco: Carmelite Convent; Presentation Academy; Sacred Heart College for Women; Sisters of Holy Family; City Jail; College of the Holy Names (Oakland).

San Jose: Sisters of Holy Family; Notre Dame Sisters.

CHICAGO

Parishes	Oper.	Conf. Auxil.	In Paroch. Schools Grade (White)	Grade (Colored)
French Lick (Indiana)	2	1		
Chicago				
1. St. Ignatius	4	3	637	
2. Holy Family	5	3	350	
3. St. Joseph (Negro)	1			218
Cincinnati				
1. St. Robert Bellarmine	1	6		
2. St. Francis Xavier	6	4	185	
Detroit				
1. Gesu	4	2	1275	
2. SS. Peter and Paul	5	1	239	
Toledo				
1. Gesu	4		330	
2. St. Mary (German)	3		385	
Cleveland				
1. Gesu	3		360	
2. St. Mary (German)	3	2	230	
Total	41	22	3991	218

Full Time Chaplaincies, 2. Chaplains, 5.

Chicago: Cook County Hospital (4).

Milford: Pontifical College Josephinum.

Part Time Chaplaincies, 22.

Chicago: Mundelein College; Immaculata High School; Convent of Sacred Heart; Marywood School (Evanston); St. Mary's High School; Cordi Marian Sisters; Juvenile Detention Home.

Cincinnati: City Hospital; Little Sisters of Poor; Notre Dame Convent; Fontbonne Residence for Women.

Cleveland: Beaumont School; Lourdes Academy; Sisters of Charity of St. Augustine Novitiate; Charity Hospital.

Detroit: Little Sisters of Poor; Marygrove College; Mt. Mary; Dorothy Rogers Hospital Episcopal Convalescent Home; Denike Sanitarium; Foyer Convalescent Home.

MARYLAND

Parishes	Oper.	Conf. Auxil.	In Parochial Schools White Grade	White High	Colored Grade	Colored High
Baltimore	5	10				
Chaptico (W. and N.) 4 Missions, 5 Schools	5		915		95	
Durham (N.)	1					
Georgetown	5		323	130		
George Mills (W. and N.) 4 Missions	3		202			
La Plata (W. and N.) 3 Missions	3		256			

Bel Alton (W. and N.)	1					
Leonardtown (W. and N.)						
4 Missions, 2 schools	4		285			
Philadelphia						
1. Gesu	7	8	718			
2. St. Joseph	8		180			31
Washington	7	7	401			
Revere						
1 Mission	1					
Ridge						
1. St. Michael	1		135	68		
2. St. Claver (N.)	1				170	31
2 Missions (W. and N.)						
Woodstock (W. and N.)	1					
3 Missions						
Total	53	25	3415	198	265	31

Full Time Chaplaincies, 4.

Baltimore: Mercy Hospital.

Philadelphia: Little Sisters of the Poor.

Georgetown: University Hospital.

Wernersville: Berks County Prison.

Part Time Chaplaincies, 16.

Baltimore: Penitentiary; St. Vincent's Male Orphan Asylum; Mount Wilson Sanatorium; Kirkleigh Villa; Mercy Villa.

Garrett Park: Christ Child Farm.

Georgetown: Visitation Convent; Good Shepherd Convent.

Leonardtown: Leonard Hall School; St. Mary's Academy.

Philadelphia: St. Joseph's Hospital; Poor Clares Convent; St. Joseph's Female Orphan Asylum.

Scranton: Penitentiary.

Washington: Little Sisters of the Poor; Nazareth Social Centre.

MISSOURI

			In Parochial Schools				
		Conf.	White		Negro		Indian
	Oper.	Auxil.	Grade	High	Grade	High	Indian
Denver							
1. Sacred Heart			541				
2. St. Ignatius	5						
Florissant							
1. St. Ferdinand	2		116				
2. Sacred Heart (Ger.)	3		260				
Robertson, Mo. (N.)	1						
So. Kinloch, Mo. (N.)	1				185		
Kansas City	3	1	431				

Mankato, Minn.	8		673	221			
Milwaukee	6	5	431				
Omaha							
1. St. John	3	3	530	250			
2. St. Benedict (N.)	2				105	17	
Pueblo, Colo. (Ital.)							
4 Missions	2						
Prairie du Chien	2		271				
St. Charles, Mo.	4		255				
St. Louis							
1. St. Francis Xavier	3	5	168	169			
2. St. Elizabeth (N.)	3				280		
3. St. Malachy (N.)	4				190		
4. St. Joseph (Germ.)	4		63				
St. Marys, Kansas (Ind.)							
1 Mission 2 Schools	2	3	238				
Trinidad, Colo.							
1. Most Holy Trinity	3		437	134			
2. O. L. Mount Carmel (Ital. and Span.) 19 Missions							
Pine Ridge, S. D. (Ind.)							
27 Stations	7	2					485
St. Francis, S. D. (Ind.)							
30 Stations	5	3	49				556
St. Stephen, Wyom. (Ind.)							
5 Stations	5						195
Total	83	22	4468	774	760	17	1236

Full Time Chaplaincies, 4.

Milwaukee: Misericordia Hospital and 4 other Hospitals (1).

St. Louis: St. John's Hospital Firmin Desloge Hospital; St. Joseph Hill Infirmary.

Part Time Chaplaincies, 30.

St. Charles: Sacred Heart Convent.

Kansas City: Little Sisters of the Poor.

Mankato: St. Joseph Hospital; Old Folks Home.

Milwaukee: St. Vincent Orphan Asylum; Little Sisters of the Poor; St. Catherine's Home for Working Girls; St. Margaret's Guild; Parish Visitors; Holy Angels High School; Mercy Convent.

Omaha: Poor Clares Convent; Good Shepherd Convent; St. Rita Convent; Creighton Home. Also, part time assistencies in secular parishes: St. Mary Magdalen, St. Margaret Mary, Holy Cross.

Prairie du Chien: St. Mary Academy.

St. Louis: Good Shepherd Convent; Homer Phillips Hospital (N.); St. Mary's Hospital (N.); Helpers of Holy Souls Convent; Notre Dame Convent; Sisters of St. Joseph, Barnes Hospital; St. Joseph Institute for Deaf.

Denver: St. Vincent's Home for Boys; Convent of Immac. Heart of Mary.

Pine Ridge: Hospital and Government School.

NEW ENGLAND

Parishes	Oper.	Conf. Auxil.	In Parochial Schools Grade	High
Boston				
1. Immaculate Conception (College Church)	10	23		
2. St. Mary	11		217	
3. Holy Trinity (Germ.)	7		356	75
4. St. Ignatius	3			
Total	31	23	573 (648)	75

Full Time Chaplaincies, 3.
Boston: City Hospital, St. Francis Home.
Pittsfield: St. Luke's Hospital.

Part Time Chaplaincies, 5. Chaplains, 8.
Boston: City Hospital (3); Deaf and Dumb, (2); Blind, Good Shepherd Convent.
Worcester: Deaf and Dumb.

NEW ORLEANS

Parishes	Oper.	Conf. Auxil.	White Grade	High	Negro Negro
Albuquerque					
1. Immaculate Conc.	5		625	196	
2. St. F. Xav. (Span.)	2		104		
3. St. Philip (Span.)	4		162		
4. St. Ignatius (Span.)	1				
5. Alameda ..	1				
13 Missions					
Augusta	3	1	170		
El Paso					
1. St. Joseph	3		153		
2. Immac. Conception	2		213		
3. Holy Family	4				
Grand Coteau					
1. Sacred Heart	2	4	165		
1 Mission					
2. Christ the King (N.)	2				310
1 Mission					202
Key West	3		355		
1 Mission (N.)					83
Macon	3		115		
1 Mission					
Miami	7		600	200	
2 Missions (N.)					
Mobile	3		244		
New Orleans					
1. Holy Name of Jesus	3	1	402	116	
2. Immaculate Concept.	6				

San Antonio (Span.)	4		220		
Shreveport 1 Mission	5				
Spring Hill 3 Missions, 2 Stations	2	3	50		
Tampa	4	5	541	90	
West Palm Beach 1 Mission	4		475		
Total	73	14	4594	602	595

Full Time Chaplaincies, 1.

New Orleans: Good Shepherd Convent.

Part Time Chaplaincies, 26.

Albuquerque: St. Vincent Academy.

El Paso: Religious of Jesus and Mary Novitiate and Academy; Queen of Angels Residence for Ladies; Monastery of Perpetual Adoration.

Grand Coteau: Sacred Heart Academy.

Key West: Convent of Mary Immaculate.

Macon: Mount De Sales Academy.

Miami: Hospital; Concentration Camp.

Mobile: Hospital.

New Orleans: Ursuline College and Academy; Academy of Sacred Heart; St. Joseph Academy; St. Mary's Academy; St. Clare's Monastery; Sisters Servants of Mary; Little Sisters of the Poor; Mercy Hospital; Sacred Heart Orphan Asylum; St. Vincent's Infant Asylum.

Shreveport: Schumpert Memorial Sanitarium; St. Vincent's College and Novitiate.

Tampa: Holy Names Academy; St. Joseph Hospital; City Hospital.

West Palm Beach: St. Mary's Hospital.

NEW YORK

Parishes	Oper.	Conf. Auxil.	In Parochial School Grade	High
Brooklyn	5	6		
Buffalo				
1. St. Michael	8	11	169	
2. St. Ann	8	1	859	156 (Comm.)
Jersey City	5	9	562	39 (Comm.)
New York				
1. St. Francis Xav.	4	3	328	
2. St. Ignatius	8	8	662	
3. Nativity (Ital.)	6	1		
Total	44	39	2580	195

Full Time Chaplaincies, 10. Chaplains, 16.

Brooklyn: Kings County and Brooklyn State Hospitals (4);

New York: Wards Island State Hospital; City Hospital (2); City Home (2); Metropolitan Hospital (2); Welfare Hospital (2); River's Island Penitentiary.

Poughkeepsie: Hudson River State Hospital; Marist Brothers.

Part Time Chaplaincies, 22.

Buffalo: Good Shepherd Convent; Academy of Sacred Heart; Stella

Niagara Normal School; Mount St. Joseph Academy; Mount St. Joseph Boys School; Providence Retreat.

New York: Hart's Island Penitentiary; St. Joseph's Institute; Convent of Jesus and Mary; St. Zita's Home, St. Vincent's Hospital; Nazareth Day Nursery; St. Lawrence Academy; Helpers of Holy Souls Convent; Marymount School; Sacred Heart Convent; Bon Secours Convent; St. Ignatius Day Nursery; Nativity Day Nursery; La Salle Academy.

Poughkeepsie: St. Francis Hospital; Cardinal Farley Military Academy.

OREGON

Parishes	Oper.	Conf. Auxil.	White Grade	White High	Indian
Havre	5	1	260		
2 Missions, 2 Stations					
Lewiston	3		165		
1 Mission					
Missoula	3		225		
Hillyard	2	1	190		
Pendleton	2				
Portland					
1. St. Ignatius	3		185		
2. St. Michael (Ital.)	1				
Seattle					
1. St. Joseph	4		290		
2. Monte Vergine (Ital.)	1				
Spokane					
1. St. Aloysius	4	6	392		
2. St. Mary (Ital.)	1				
Tacoma					
1. St. Leo	3	1	343	161	
2. St. Rita (Ital.)	1				
Yakima	2	2	401	154	
1 Mission (Ind.)					
Indian Missions					
Desmet, Idaho (2 stations)	2				117
Heart Butte, Montana	1				
Omak, Wash. (5 Stations)	3				92
Pendleton, Ore. (2 Stations)	3				41
Suquamish, Wash. (1 Mis.)	1				
Kettle Falls, Wash. (1 Mission, 3 Stations)	2				
Pryor, Montana	1				40
St. Xavier, Montana	2				195
St. Ignatius, Montana (2 Missions)	4				51
Culdesac, Idaho (2 Missions)	2				
St. Paul's Montana	2				185
Total	58	11	2551	315	721

Full Time Chaplaincies, 4.
Spokane: Sacred Heart Hospital.
Tonasket, Wash.: St. Martin's Hospital.
Yakima, Wash.: St. Elizabeth's Hospital.
Tacoma, Wash.: McNeil Island Penitentiary.

Part Time Chaplaincies, 14.
Havre, Mont.: Sacred Heart Hospital.
Lewiston, Idaho: St. Joseph's Hospital.
Pendleton, Oregon: Hospital for Insane.
Port Townsend, Washington: St. John's Hospital.
Seattle: Bainbridge Island.
Spokane: County Jail; Good Shepherd Convent; Old Folks Home, Holy Names Academy.
Tacoma: Vachon Island; Ozanam Home; Visitation Villa.
St. Ignatius, Montana: Hospital; Ursuline Convent.

THE SACRED HEART PROGRAM IN NEW ENGLAND

FRANCIS SWEENEY, S. J.

The arrival of the morning mail at Shadowbrook begins a ritual which has a strict rubric. The novice who is in charge of the door loads himself with letters, newspapers and packages, and like a toppling Juggernaut of mail proceeds by dead reckoning up the grand staircase and across the wide landing to Father Rector's door. It is considered bad form to make two trips.

"Come in!" said Reverend Father John J. McEleney, one morning in January, 1941. "The mail right here, Brother, and the packages to Father Minister." While the novice was sorting the letters on the broad desk, Father Rector was opening a bulky envelope with a St. Louis postmark. There were several mimeographed sheets and a page of brown and white rotogravure. "Brother, when you've finished with the mail, tell Father Hale I'd like to speak to him." When the novice bowed himself out, Father McEleney was still looking at the letter from St. Louis.

That was how it began. When Father Matthew Hale saw the circulars, trumpets began to blow in his mind. Father Eugene P. Murphy of St. Louis University was spreading the devotion to the Sacred Heart by a daily radio broadcast that had an audience of two hundred thousand. Could the work be extended to other parts of the country? Was it feasible to attempt it in conservative New England,—here in the Berkshires?

Father Hale wrote to Father Murphy, asking simply, "What can I do?" With Father McEleney's advice he had already begun to block out mentally what he would do. He had been devoting what little spare time a Socius to a Master of Novices has available to the work of consecrating families to the Sacred Heart of Jesus. But he had been a pedestrian, preaching

from house to house. The radio would bring him at once into a thousand homes,—ten thousand.

In his reply, Father Murphy addressed Father Hale as Regional Director of the Sacred Heart Program. He enthusiastically approved the plan to bring the Program to New England. A modest beginning would be made over a small station in Pittsfield, Mass., ten miles from Shadowbrook. Reverend Father Provincial accorded his hearty approval on March 13, and two weeks later Bishop Thomas M. O'Leary of Springfield graciously welcomed the Program to his Diocese.

Arrangements for the first New England broadcast had been made with Mr. Monroe England, owner of Station WBRK in Pittsfield, when Father Hale went to St. Louis in mid-April to attend a conference of directors of the League of the Sacred Heart. For three days he watched the Program in operation, studied the broadcast, promotion and mail technics, and on April 20 he made his first broadcast over WEW, the University's radio station. At the tomb of Blessed Philippine Duchesne, at St. Charles, Missouri, the New England venture was placed under the patronage of that valiant nun who was the godmother of the pioneer Missouri Jesuits.

On Sunday evening, April 27, 1941, the first Sacred Heart Program broadcast in New England went out over the air waves from WBRK. Gathered around the microphone in Pittsfield that night were Father Hale, Father J. M. Gavin, S. J., New England Director of the Apostleship of Prayer, and Mr. George V. McCabe, S.J., of nearby Cranwell School. Father Hale announced that the Program would be broadcast each weekday morning. Transcriptions of the original St. Louis broadcast would be shipped to Pittsfield and re-aired there.

The Program's inauguration in New England was made possible by a gift of $2500 from Mr. Alfonso P. Gonzalez of New York City and Peru. In paying tribute to Mr. Gonzalez's generosity, Father Hale said on the inaugural broadcast: "At his (Mr. Gonzalez's) request we dedicate our Program to the Sacred Heart

in memory of his beloved uncle, the Reverend Manuel Pardo, of the Society of Jesus, who went to his reward shortly after his ordination to the Holy Priesthood. Symbolic indeed is this gesture of a noble South American family. It shows how and where the two great cultures of our Western Hemisphere can find a common ground of understanding and sympathy."

Each new link in the chain of Sacred Heart Programs in New England has been dedicated to the Divine Heart in memory of Father Pardo. And Father Hale has written a pamphlet about the young Peruvian priest who died, as human estimates would have it, with all his work undone, but whose saintly spirit marches on in the great work begun in his memory.

Besides Mr. Alfonso P. Gonzalez, other benefactors whose names are written on the Founders' List are Mr. and Mrs. V. Gonzalez, Mr. and Mrs. Ricardo Pena and Mr. Vincent Hale. Parish priests, and Sisters in charge of schools in the Berkshire area cooperated generously in publicizing the Program.

Slowly the groundswell of the Program's popularity gathered momentum and swept through Western Massachusetts and beyond. On May 4, a secular priest in Troy, N. Y., Reverend H. B. Hinds, wrote in behalf of the Catholic Radio Group requesting the use of the transcriptions after the Pittsfield airing. Within a month Station WTRY in Troy began the broadcast, and in close succession WABY in Albany, WORC in Worcester and WSPR in Springfield joined the list. The WSPR broadcast is sponsored by the Springfield diocesan authorities, and that over WORC by Holy Cross College.

The initial agreement with WBRK in Pittsfield provided for the payment of time rates. When the other stations were enlisted gratis, the management of WBRK waived all charges. The entire Program in New England is now carried on donated time. This arrangement has had its disadvantages. Station managers showed little hesitation in shifting the Program to different spots on the time schedule when a paying sponsor for another show hove in view. But

with the steady growth of the Program's following, as measured by the volume of listeners' letters, a more stable schedule has been made possible.

Regional headquarters had been established at Campion Cottage at Shadowbrook, where Father Hale was now devoting his full time to the work. On May 5, 1941, Father Charles J. Mullaly, National Director of the Apostleship of Prayer, had made Shadowbrook a League Center.

In the fall of 1941 the Program moved into Connecticut. Stations in Hartford, Bridgeport and Waterbury began the broadcast in October and November. At the end of the year Father Hale was able to report that in the first eight months of the Program's activity in New England, eight stations in three states were transmitting the broadcast. Although the stations in Albany and Troy were beyond the borders of New England, the Program there was sired by the Pittsfield broadcast, and their listeners' mail was handled by Father Hale's office.

More than 2600 letters had been received during the first eight months, and 1259 listeners had been enrolled in the League of the Sacred Heart. This latter number represented only those enrolled on the Program's register. Listeners are urged to join in their home parishes, if the League is in operation there. One parish enrolled 20 new promoters as a result of the Program. The radio time donated represented a value of $500 a week.

Early in January, 1942, Father Hale loaded his sample transcriptions into his second-hand car and headed "North of Boston." Bishops, priests and people enthusiastically acclaimed the Program's coming into the three northern New England states. Station WMUR in Manchester, New Hampshire, was the first of six stations which had joined the chain when the Program in New England celebrated its first birthday anniversary.

When Father Hale went to St. Louis in April, 1942, he could report that the Program was being carried

on 14 stations in five New England States, with an estimated daily audience of 1,500,00.

The Program came to Boston in May, 1942, when WEEI, the powerful Edison transmitter, accepted the broadcast for Sunday mornings. Although the response of the people of Boston was enthusiastic, and a flood of listeners' mail poured into the offices of WEEI, Father Hale was unable to obtain a weekday spot. WCOP, a smaller station in Boston, now carries the weekday Program, while the Sunday broadcast continues over WEEI.

Cardinal O'Connell has manifested a lively interest in the Program since its inauguration in the Archdiocese. A letter to Father Hale from the Right Reverend J. F. Minahan, secretary to the Cardinal, says in part: "His Eminence wishes me to tell you that he has listened to the program on a few occasions when it was possible for him to do so and he enjoyed it very, very much."

Father Hale's activities have not been limited to contacting station managers and directing the even flow of transcriptions into the New England stations. When a station is added to the chain, he speaks on the inaugural broadcast, dedicating the Program to the Sacred Heart. When he is in Boston he frequently gives the "Thought for the Day" during the Sunday morning Program aired from WEEI, and on his visits to other stations he delivers the address instead of the transcribed message. Many of his talks have centered on the bases of a permanent peace, as enunciated in the Papal Encyclicals. Last year when Margaret Sanger's forces made their perennial attempt to legalize "Planned Parenthood" propaganda in Massachusetts, Father Hale's clear, dispassionate presentation of the facts behind the campaign helped to defeat the Birth Controllers.

At Shadowbrook, Wernersville, Poughkeepsie, Weston and Woodstock Father Hale has addressed the scholastics on the Program's work, with the result that it is one of the better-known of the Society's activities in the East. Other talks to parochial school

children, in parish churches, clubs and hospitals throughout New England have stimulated interest among the laity.

With the robust growth of the Program the need for more centrally located headquarters became evident. On July 13, 1942, Father Hale bade farewell to the rolling lawns and Tyrolean vistas of Shadowbrook, where the Program in New England had had its birth fifteen months before. The regional center is now at St. Andrew House, 300 Newbury Street, Boston. Father Henry J. Butler, the Assistant Regional Director, assists in swinging the enormous correspondence, and routing the transcriptions of the original St. Louis broadcast to 24 stations in five New England states and New York. Three circuits are maintained for the circulation of the transcriptions, and continual shipments are made from the regional office.

The Program is now being broadcast from these New England cities: Pittsfield, Boston, Worcester, Lowell, Salem, Lawrence, Greenfield, Fitchburg, Springfield and Holyoke in Massachusetts; Portland, Lewiston, Bangor and Augusta in Maine; Hartford, Bridgeport and Waterbury in Connecticut; Manchester, New Hampshire and St. Albans, Vermont. Also controlled from the Boston Regional office are the broadcasts in Troy, Albany, Poughkeepsie and Plattsburg, New York.

A total of twenty-five and three-quarters hours of broadcast time, or one hundred and three fifteen-minute periods is donated each week by the stations. This represents a value of $2,292. Top contributor is WORC in Worcester, with a donation of $180 worth of time each week. The donation of WCOP in Boston amounts to $165, and those of WLBZ in Bangor, WCSH in Portland and WBRK in Pittsfield are valued at $144 each. Six other stations each donated time worth in excess of $100 a week.

Twelve of the stations broadcast each weekday, three on Monday through Friday and the others on schedules ranging from one to three days a week.

The actual listening audience in New England is

estimated to be three millions. Fourteen thousand letters have been received since the beginning of the Program in New England. Between seven and eight thousand League enrollments have been made on the register of the Regional office. About twenty thousand Sacred Heart pins have been distributed, two thousand Sacred Heart badges and three thousand pamphlets of devotions, Act of Contrition and other leaflets for men in the armed forces.

Each day's toll of listeners' letters supplies fresh evidence of the enormous influence for good which the Program exercises in New England. When the Pittsfield station shifted the Program to an earlier hour on its schedule, this letter was received:

> Dear Father Hale:
>
> As a good Congregationalist I want to protest against the change of hour of the Sacred Heart Program over WBRK. It has been one of the outstanding programs on our local radio. . . . I know of a good many Protestants as well as Catholics who wish that the hour could be changed back to the old time, so that they could again take advantage of the splendid talks given.

The largest percentage of letters are those written by mothers of families, whose faith in the power of prayer and love of the Sacred Heart is a moving testimony to the vigor of New England Catholicism. In hundreds they write in to the Program, opening their hearts to the priests whose calm voices they search for among the flux of music, commercial patter and war-talk that pours from their radios. Many of them ask for prayers for their sons in the armed forces.

One elderly woman wrote: "All the happiness I have in this world is to be up early and listen to our dear Priest. . . . My oldest son is married out of the Church, which about kills me. Dear Father, when you get a chance drop me a line with a little hope."

Another listener's letter gives a glimpse of hidden heroism: "I am a mother with two children, alone; although I am not very well I work every day. So I am asking the Sacred Heart to give me strength and courage to carry on and to bring up my children good Christians and respectful."

A young mother's letter says gratefully: "When the Angelus is said with the music it sounds so beautiful and seems to spread a beautiful and holy peace in the room. Even my ten months old baby listens sweetly to it."

The Program's appeal is by no means limited to women, although usually the men listeners leave the letter-writing to the distaff side of the house. Two wives tell of their husbands' appreciation of the Program:

"My husband on his way to work with three non-Catholic men turns on his car radio and they all sing the hymns."

"My husband, who is not a Catholic (yet) never forgets to turn on the Program. . . . He says it helps him through these trying days. He is so fine and good. We are hoping—the children and I—that this Program will give him that little push he needs to come all the way."

High praise comes from a Massachusetts parish priest: "From my own limited experience in this parish alone I can safely say that the good this Program has done is immeasurable. One old woman who has been blind for the past eight years and unable to leave the house told me that it has changed the course of her whole life and gives her daily the strength to carry on."

The record of the growth of the Sacred Heart Program in New England is the story of "one man with a dream." "Will it succeed in New England?" Father Hale wondered at Shadowbrook that winter morning in 1941 when he read the letter from St. Louis. In the beginning the obstacles loomed higher than the hills that stood blue and snow-pallid about the Stockbridge valley. But he was a Yankee Jesuit with a Vermont farmer's appetite for hard work and the faith of a Breton peasant. He was a dreamer who could translate his dreams into actualities.

At first he was almost alone. There was only Father McEleney's wise counsel and the ebullient encouragement of Father Murphy's letters from St. Louis. Then

suddenly he was surrounded with friends. There were the priests who boosted the Program from their pulpits, the nuns who prayed, the children who persuaded their parents to write letters to the radio stations. There were the rich who gave munificently and the poor who gave munificently, too. There was his own mother who worked ten hours a day at the Program's files. There was the washerwoman in Maine who toiled over the tubs all day for a dollar, and then gave it gladly that the Program might go on.

"Will it succeed in New England?" A work founded on such faith and sacrifice could not fail. It will endure. It will grow. God wills it. *Te Deum laudamus*. . . .

OBITUARY

FATHER LINUS A. LILLY

1876-1943

At St. John's Hospital, St. Louis, on the feast of the Seven Dolors, April 16, 1943, in the presence of two of his five sisters and several of his Jesuit brethren, Father Linus A. Lilly closed his earthly career. He was in the sixty-seventh year of his age.

Born in Carrollton County, Missouri, September 20, 1876, where the first upstate white settlement was made, Father Lilly was a descendant of an old colonial Maryland family. After having finished a course in law at the State University and having been admitted to the bar, he resumed his education at Creighton, where he won the Inter-collegiate contest in English. He then turned his steps toward Florissant, where he entered the novitiate, August 8, 1902.

After his fourth year of theology he went to Georgetown to take a degree in civil law. His tertianship was at Cleveland, whence he returned to St. Louis to teach civil and canon law. Later he went to Rome and obtained a degree in the latter subject, to return once more to St. Louis as *Professor Utriusque Juris.* When the theologians were transferred to St. Mary's Father Lilly remained at St. Louis as Regent of the Law School, which post he held until his death.

As an indication of his competence in his subject, it is recalled that while at Rome he was able, despite discouragement on all sides, so to interpret the Canon Law as to permit hospitals under control of Religious to have obstetrical wards. For this service many Catholic hospitals are indebted to Father Lilly's ability as canonist. Another achievement was in civil law, when he was called to Washington to appear before the Senate Committee, which was holding hearings on the proposal to increase the number of justices on

the Supreme Bench. Three of the senators are on record as saying that Father Lilly's discussion provided them with their best material for the majority report against the plan. In fact, that report contained verbatim several passages from Father Lilly's manuscript. It is said, too, that he ranked with the very best teachers of Constitutional Law in the Association of American Law Schools.

Father Lilly's living habits were characterized by neatness and cleanliness. In his case these were indeed next to godliness. Every morning he left the house before six, as chaplain to the Good Shepherd Convent, not to return until nine. This was the start of his day for twenty years. It is no wonder that he is regarded there as "a member of the family." Few professors of professional subjects at a university have found the time and energy to devote three hours a day to spiritual ministrations. Besides that, he was confessor to the Loretto Sisters at Lafayette Avenue, and when his tenure of that post expired, he continued to visit every week an invalid Sister there through many long years until her saintly death.

An incessant worker, he yet was always generous with his time for anybody who needed his help. And he could relax when occasion offered. He loved to hear and to narrate humorous stories, of which he had a great stock. Nor was he a mere dry wit; his stories were human, and his laughter was contagious. All this despite his defective hearing. As this cross increased he found it difficult to follow any conversation in a large crowd, so that the community recreations, which he once so much enjoyed, became rather a trial than an aid to this man of natural sociability. For a while he resorted to mechanical aids to hearing, but as he did not need them in private conversation, and could not master their use in the buzz of a crowd, he finally gave them up. This, however, never embittered his spirit, which to the end remained bright, amiable and devoted.

Father Lilly wrote little, but what he published was of high quality. He preferred to inscribe his messages

in living minds and hearts, rather than to commit them to lifeless paper. His publications were his pupils, who were to carry his messages, unsigned, to all corners of the world. We are, all of us, heirs to such anonymous publications of our teachers, though often we pretend, by a pardonable sort of plagiarism, that they are our own. Father Lilly did not resent that. His, in this sense, was a truly hidden life. What he did for the world he did not ask credit for; he only wanted to do good. That, with all the ability he had, he did do. Well could he have said, *"Quod potui, feci."* After all, he was sure that there is One Who does know, and remembers. May he rest in peace.

FATHER WALTER FELIX

1904-1943

Born into a soldier family, reared as a boy in a military school, loyal member of a soldier Company, died a soldier's death, buried with a soldier's rites: this is in outline the record of the fighting life of Father Walter Felix, first Chaplain of the Southern Province to die in the service.

Other than the facts that his father and his father's father before him were Army officers and intended him for the same career, and that he attended a military high school there is very little known about the life of Father Felix from his birth in 1904 to his entrance into the Society in 1925.

As a Chaplain, Father Felix's first appointment was with the 29th Infantry Regiment, Infantry School, Fort Benning, Ga. Later he was on war maneuvers in South Carolina. Shortly before his death he was transferred to Camp Myles Standish, a port of Embarkation in Massachusetts. After only a week there he died, August 5th, of a tumor on the brain, after having been sick for a couple of days.

His death was apparently brought on by his great

zeal and love of work, which made him give himself entirely to the service of his men without regard for his own health.

After the Maneuvers in the South he had a breakdown at Camp Jackson, and was confined to the hospital for three weeks. He attributed the breakdown to the 20-mile hikes with full pack in the hot Georgia sun, in addition to the strenuous work of early Mass and the spiritual care of a large number of men. However, he cheerfully put that aside, believing he would improve.

Father Provincial wrote: ". . . Father Felix was an excellent Chaplain in every respect. He was most faithful in writing every month to the Provincial. His monthly financial report to the Procurator indicated that he was highly conscious of his vow of Poverty. Indeed, one had to marvel at how little he lived on, for he sent a great part of his salary to the Arca. He was zealous and self-sacrificing in the extreme, taking all the hardships of his men in addition to the extra duties he had as Chaplain. . . . Father Doyle S. J. felt in duty bound to warn me that he did not consider Father Felix a well man, that Father was overworking himself, and that he feared Father, rather than risk the chance of not going overseas with his regiment, would not tell the medical officers that he was not feeling well.

"I know that Fr. Felix, with a high sense of responsibility of providing his men overseas with a priest, was ready and willing to sacrifice himself for his 'boys.' God accepted the sacrifice, not on the field of battle, but in the port of embarkation, just as Father was about to embark on the trip overseas. Surely we can repeat the words of our dear Lord, 'Greater love than this no man hath this that he lay down his life for his friends.' All of us knew Father Felix as a most charitable and willing soul, and his charity for his boys who needed a priest in their perilous trip and in the battles which his regiment will fight, stayed with him till the end."

The following letter from a fellow Chaplain to Rev.

Fr. Provincial shows the esteem in which he was held by others.

Post Catholic Chapel
Fort Benning, Ga.

Dear Father Shields:

I have been asked to write to you concerning Chaplain Walter J. Felix by Fr. Bryant, S. J. We were all shocked to hear of the death of Chaplain Felix because we felt that he was in good physical condition. We lived with him for almost a year here at Fort Benning and came to know and appreciate him and admired him for his many fine qualities of heart and soul. He had intense love for the Society and respected at all times all of its members, and in the observance of its rule was always most exacting. To all the soldiers here, in fact, to all he came in contact with, he was ever the personification of kindness and consideration. His zeal was at all times most ardent even under the most trying circumstances, and many nights he worked until midnight and longer for the welfare of the soldiers who did not have time to see him during the day.

On Monday evening, August the 23rd, we had a solemn Requiem Mass, coram Episcopo, for the repose of his soul. The responses of the Mass were answered by a choir of Chaplains here at the Post. Bishop McCarty, the Military Bishop, had just arrived at the Post and very kindly consented to give the Absolution. We shall miss Father Felix and shall all be the poorer on account of his departure but we believe that he will do more for us in the Kingdom of God.

To you and all the other Jesuit Fathers we extend our sympathy on the loss of a fine man and a zealous priest.

Sincerely in Christ our Lord,

(Signed) William H. Hunt
Captain
Chaplain

Besides the Mass mentioned in the letter above and the suffrages of the Province, Father Felix received many other Masses. Solemn Requiem Mass was sung at Camp Myles Standish where he died, and he was given a military funeral. At Weston College, where he was buried, the Office of the Dead was chanted and Requiem Mass said for the repose of his soul. Bishop O'Hara wrote that he had thirty Masses offered for

Fr. Felix and, moreover, every Catholic Chaplain offered one Mass for him. May he rest in peace.

BROTHER JOHN STEINER

1853-1943

As is the case with Brother Bellemin, Brother Steiner lived the Jesuit Lay Brother's ideal of obscurity so well that he has made it very difficult to write his obituary. Of his ninety years, fully seventy were given to God in this Province, and occupied in the quiet, indispensable, and usually unnoted work of a Lay Brother. Though he lived through unusual times and saw many wars, he made little outward impression on the world and it seems to have made little on him.

Brother Steiner was born at Erschmort, Switzerland, in 1853, attended the Parochial school, and entered the Society at the age of twenty. Thus little is known of his life before he became a Jesuit. He took his last vows in 1885.

He spent thirty years at Grand Coteau, twenty-five at St. Joseph's Church, Mobile, two in New Orleans, and fourteen at Spring Hill. During these years he was employed as cook, sacristan, and in other offices.

Brother Steiner was old, the oldest in the Province. Priests ordained six years ago entered the Novitiate the year he celebrated his Golden Jubilee. He did what he could, even after he became too weak for regular work. Every day he faithfully made his Stations and said his Rosary in chapel.

Brother Steiner picked a good day to die . . . the feast of the North American Martyrs, two of whom were lay Brothers. He had been in the hospital for only a few days before his death, at 8:40 A. M., September 26th. He was buried at Spring Hill the next day.

VARIA

The American Assistancy.—

MISSOURI PROVINCE

Creighton.—Army air force training on the Creighton campus is now entering its seventh month. Creighton was designated February 22 for the 89th College Training Detachment. A telegram gave notice that 500 aviation students would arrive in five days. During that time Wareham and Dowling Halls were vacated of civilian students; plumbers worked on three eight-hour shifts to install sanitary facilities required by Army regulations; contract was made for messing at the Central Club, eight blocks from the University; beds, bedding, and other equipment were bought despite the confusion and limitation of priority restrictions. On March 12 the site-planning committee of army officers and civilians came to Creighton to negotiate a formal contract; many months later reimbursement and funds finally became available. During May was erected an addition to Dowling Hall, connecting it with the Commerce annex to the south.

In June Creighton was transferred from the Gulf Coast to the West Coast training center; since then avaition students are sent from here to Santa Ana, California, instead of Randolph Field, Texas. The training staff now includes six commissioned officers and fourteen noncoms, besides a CPT instructor for flying and several civil service secretaries. Military personnel state that despite great concentration of curriculum and insufficient study time the students profit greatly by their training period at Creighton. Frequent inspections have brought our academic and physical setup the rating of "excellent."

Marquette—The Navy enrollment includes 760 V-12 and ROTC students, and 120 Naval Air Cadets who do

three months of flying and ground-school work here before going to the Pre-Flight School in Iowa City. The staff of Navy officers is about 29, including one WAVE doing clerical work in the Navy office. The cadets have been moved from the Gymnasium to the Miller residence and a neighboring house on Highland Boulevard. They take breakfast and dinner at the High School. Father Quinn is the liaison officer between the Navy and the University.

Army enrollment is 360. Reverend Father Rector (McCarthy) and Father Ganss have received Auxiliary Chaplain appointments from the Military Ordinariate. Father Ganss is in charge of a Military Evening Mass celebrated every evening by a volunteer Father at 5:10 P. M. A good number receive Holy Communion each day.

Saint Louis—400 Basic Engineers and 125 Foreign Area and Language (Italian, German) students commenced classes August 9. The Area students are housed in the Law Building. The Basic Engineers live in four houses on the campus and in the rear third floor of the Commerce Building. Mess is provided in the Commerce Lounge. The Army has requested information on the maximum number that can yet be accommodated, but housing facilities create an almost insuperable problem.

Twenty-six percent of the Engineers and forty-one percent of the language students are Catholics. Father Mallon has been appointed to the Seventh Service Command educational advisory committee of six. Contract negotiators reported the University to the Seventh Service Command as the most efficient institution with which they had negotiated.—Besides the above, the Medical and Dental units have 450 Army and 134 Navy trainees, giving the University a present total of 1109.

NEW ENGLAND PROVINCE

Centenary Commencement at Holy Cross—Asking that the United States shoulder a "full share of neighborly responsibility" in future international affairs, Governor Leverett Saltonstall of Massachusetts addressed the graduating class at commencement exercises October 31 marking the centenary year of Holy Cross College here.

The Most Rev. Thomas M. O'Leary, Bishop of Springfield, celebrated Solemn Pontifical Mass in St. Joseph's Chapel, and the baccalaureate sermon was preached by the Right Rev. Monsignor Edward J. Maginn, Vicar General of the Albany Diocese and a graduate of Holy Cross College in 1918.

There were 120 members of the class and many guests, who include six recipients of honorary degrees. Honorary doctorates in law were conferred by the Very Rev. Joseph R. N. Maxwell, S.J., president, upon the following:

Walter H. Cleary, Newport, Vt., judge of the Vermont Superior Court; Henry M. Hogan, Detroit, vice-president and assistant general counsel of General Motors Corporation and board chairman of North American Aviation, Inc.; James P. Leamy, West Rutland, Vt., justice of the United States District Court of Vermont; Edward F. McGrady, New York, vice-president for labor relations, Radio Corporation of America; Gardiner Howland Shaw, Washington, Assistant Secretary of State, and John F. Tinsley, Worcester, president and general manager of the Crompton & Knowles Loom Works. Mr. Hogan of General Motors, among those honored by the college, was until recently a resident of New York.

NEW ORLEANS PROVINCE

Seismologist Dies—Rev. Cyril Ruhlmann, S.J., noted as a scientist, died at St. Ann's Church, West Palm Beach, Fla., after a long illness. Born in Alsace seventy-five years ago, he was educated in England, Macon, Ga., Grand Coteau, La., and Woodstock, Md., where he was ordained in 1902. A member of the American Society of Physicists, Father Ruhlmann from 1910 to 1926 operated at Spring Hill College, Mobile, the seismograph he constructed; it became famous throughout the world. He was superior of the Jesuit House at Hot Springs, N. C., before going to Florida.

NEW YORK PROVINCE

Jesuit Pioneers Lauded—Preaching on the Feast of the North American martyrs at Solemn Mass in St. Patrick's Cathedral on Sunday, September 26, the Right Rev. Monsignor William A. Scully, secretary for education of the Archdiocese of New York, said the early history of America and Canada is filled with the heroic deeds of missionaries and explorers "who lived, died and suffered for Christ."

"But nowadays we hear little about them," Monsignor Scully asserted. "We forget their blood has sanctified this land; that the Faith you and I possess was their treasure and that they sealed with their blood their conviction of its eternal power.

"They believed in eternal values—something the modern world does not understand. They believed that there is only one way to salvation, the way of faith, justice and mercy. Has the work of these missionaries been in vain? Was their blood spilt in vain?"

In a brief historical sketch Monsignor Scully pointed out that the eight martyrs, six French Jesuit priests and two lay brothers, had made valuable contributions to the American tradition.

St. Isaac Jogues was the first white man to reach Lake Superior and the first priest to set foot on Manhattan Island, the preacher related. He was killed by Indians in 1646, when only thirty-nine years old, at Auriesville, N. Y., about forty miles from Albany. One of his companions, St. John de Breboeuf, was burned at the stake three years later.

In evaluating the work of the martyrs as explorers, Monsignor Scully quoted from the non-Catholic historian Bancroft, who wrote, "Not a cape was turned, or a river entered, but a Jesuit led the way."

Fordham Honors Chinese Minister—The Very Rev. Robert I. Gannon, S.J., president of Fordham University, paid high tribute to the fortitude of the Chinese people and the valor of the Chinese armies at a convocation at Fordham on Sunday afternoon, September 26, on the occasion of the conferring of the honorary degree of Doctor of Laws upon the Right Hon. Chen Li-Fu, minister of education of the Republic of China. Dr. Chen was represented at the exercises by the Chinese Ambassador to the United States, His Excellency Wei Tao-Ming. A large number of church and civic dignitaries attend the convocation.

Father Gannon also praised the heroic spirit of the Chinese people in their continued pursuit of learning despite the war. He disclosed that "at a time when the lamp of learning was being extinguished all over Europe, when many Americans were willing to see our colleges and universities closed for the duration of the war, thousands of Chinese students and professors migrated thousands of miles into the interior, carrying their books and instruments on their backs. The distances were great—in some cases it was as though Fordham had moved to Kansas City—and the hardships were incredible, but classes were held even on the road. What is still more remarkable, neither army nor government treated these scholars as delinquent in their patriotic duty. It was recognized that China's future greatness was bound up with the greatness of her universities and that the men who kept the spirit

of study alive were serving their country as truly as the soldiers in the field."

The Chinese Ambassador referred at great length to this devotion to education in the part of his countrymen when he spoke in reply to Father Gannon's welcome and in accepting the academic honor on behalf of Dr. Chen. He said in part:

"For China, the war against Japan has been going on now for more than six years. In the course of this long period of bitter struggle, much can be said about the activities of those engaged in educational work. In spite of untold hardship and suffering they have carried on with a spirit no less courageous and steadfast than that of the brave men in the front lines. Through unremitting effort their faithful endeavor has been crowned with tangible results, for not only has continuity been given to the work of educational institutions in all their diverse branches and departments, but clear progress has been made in this important phase of our national life.

"As your special interest is in education, I wish to take this opportunity to speak to you briefly of the development of Chinese education in war time.

"You may recall the deliberate efforts of the enemy directed against our cultural institutions. Since the beginning of the war, schools, libraries, museums, and all such places of learning have continually been the targets of bombing from the air and attacks from the ground. These acts of wanton destruction took place in all areas within his reach. The extent of damage can be seen in the following figures.

"According to official estimates, from 1937 to 1940, seventy-seven colleges and universities were damaged or destroyed. Three thousand libraries and museums were lost, and the number of high schools and primary schools sharing the same fate reached 130,000—a staggering total. All together property damage amounted to more than five hundred million dollars.

"But in the face of such unprecedented destruction, far from being discouraged, we were more than ever

determined to carry on our work, for we knew that it was only through redoubled efforts that we could overcome all the gigantic difficulties before us."

Dr. Wei Tao-Ming then outlined the government's program of education as revived by the exigencies of war:

"First, the greatest effort was made to move as many educational institutions as possible into the interior provinces. There they were set up in makeshift houses, in public buildings, or even in temples so that they could carry on their work with the least possible delay.

"After the universities and other institutions had been re-established, the government made special provisions for most of the students who had lost their financial support because their homes were in the occupied areas. Grants were given to them to ensure that they could continue their studies, and meet the expenses of their daily needs.

"A third part in this threefold program, and by far the most important, is our plan for progressive expansion of educational opportunities for the people. This aims to reach all the youths and adults in every city, town, and village, even in the remotest sections. Where before the center of education was in the costal regions, it is now located in China's great southwest, which is the new center of our country."

The Most Rev. James E. Walsh, M.M., Superior General at Maryknoll, gave the invocation in Chinese.

OREGON PROVINCE

Gonzaga—V-12 program: Father A. Dussault returned, September 11, from New York where he attended an invitational conference of the directors of the V-12 programs of each university and college where the Navy is so represented. It was an "orientation course" for the civilian representatives of col-

leges participating in the program for the purpose of making available a wider understanding of the Navy itself, its operation and mission.

The present session of the school has an enrollment of approximately 300 Navy men in the V-12 course. These men have taken over Desmet hall, Goller hall, a portion of the main building on the third floor behind the students' chapel and two of the buildings on Boone formerly used for housing the high school boarders.

Fifteen hundred meals a day are now being served in the Gonzaga refrectory.

V-5 program: This branch of the Navy trains men for flying. The enrollment for this department varies, at times being as high as 166 men, all of whom live in Desmet hall. Under the direction of Father Yeats, faculty and lay teachers instruct in the sciences directly pertaining to flying.

Eight commissioned officers are in residence at Gonzaga. Father Dussault is at present the coordinator for the Navy program, having taken the place of Father McNeill. Father Dussault has announced that this fall there will be no college (Navy) football, but intergroup soccer and touch football.

From Other Countries—

EIRE

News from the Front—A chaplain in Scotland, Father Lennon remarks that his troops keep changing so rapidly that, while trying to keep up with them, he fears little else is being accomplished. As he wrote home to the Irish Province, "There is an opening in this country for a modern St. Paul. If you have one to spare send him over!!"

HOLLAND

Nazi Compliment—The Reichskommissar in the Netherlands paid Father Friedrich Muchermann quite a compliment, while addressing a Nazi gathering a short while ago. Father was depicted as a "monstrosity of envy and devilish thought" who has sullied everything Nazi and National-Socialist.

MEXICO

French Jesuit dies—The death of the Rev. Bernard Bergoend, S.J., is a great loss to Mexican Catholic Action. He was the founder in that country of the A.C.J.M., the young men's Catholic Action group, and was the author of the "The Virgin of Guadalupe and the Mexican Nationality." He also was one of the founders of the parish of Our Lady of Guadalupe, Queen of Peace. Father Bergoend was born in France in 1861, but had spent a half-century in Mexico.

Catholic Rural Life Institute—With the highest approbation of the U. S. Secretary of Agriculture, the National Catholic Rural Life Institute opened its recent conference at the Jesuit Seminary of Montezuma, New Mexico. Emphasis was laid on the necessity of priests taking a greater interest in the land and the work of the farmers. Twenty-five Fathers attended, some from Mexico and Ecuador.

SPAIN

Loyola Novitiate—At the Loyola Novitiate in Spain, 4871 people were led through the Spiritual Exercises of St. Ignatius last year, while housed in buildings that include the original castle where Ignatius spent his

boyhood, 450 years ago. In Leon, 80% of the population attended a radio mission.

ORIENT MISSIONS

After two years of war American Jesuit missionaries are again being sent to the Orient and Middle East, according to an announcement by the American Jesuit Missionary Association. Seven American Jesuits had already arrived in Baghdad, five others had safely made the dangerous journey to India, while two others were awaiting passage to still another Oriental mission.

"The tide has definitely turned for the foreign missions," declared the Rev. Calvert Alexander, S.J., executive director of the association. "Recent allied victories in the Orient and North Africa have materially improved the most desperate mission situation the Church has faced since the last World War. An important symptom of this improvement is the movement at this particular time of American Jesuits to the Orient. Allied victories have brought about this happy event at a much earlier date than most of us expected.

"We do not mean that normal conditions of travel have returned," continued Father Alexander. "It is still very difficult and dangerous. Nor do we wish to give the impression that large numbers of American missionaries can immediately be sent over to open and staff new missions. The State Department is, at present, restricting the number of missionaries sent to necessary replacements in already established missions. But the important fact still remains that in marked contrast to the closed situation which has prevailed since Pearl Harbor, the way to the Orient is at length open for some missionaries to be sent to the aid of their hard-pressed brethren. The twelve American Jesuits who have arrived in India and Iraq constitute the first group to be sent out from this country under the new regulations, and there is a well founded ex-

pectation that they will be the vanguard of a still larger number of American missionaries to go as further allied victories progressively clear up the situation in the Near East and the Orient."

The distinction of being the first of the American Jesuits to leave for the East goes to the men destined for Bagdad in Iraq. These seven young priests, constituting one of the largest groups ever to be sent to Bagdad, departed during the summer in two groups, both by different routes. They were Fathers James P. Shea, S.J., of Boston, Mass.; William J. Casey, S.J., of Boston, Mass.; Joseph J. Connell, S.J., of Stoughton, Mass.; Michael McCarthy, S.J., of Boston, Mass.; Sydney MacNeil, S.J., of Worcester, Mass.; Robert Sullivan, S.J., of Stanford, Conn.; and Charles Loeffler, S.J., of Boston, Mass. All of the Bagdad missionaries are members of the New England Province.

In the group that went to India there was one priest, Father John E. Mahoney, S.J., of Chicago, Ill., and four scholastics, Alfred E. Schwind, S.J., of Evanston, Ill.; Thomas M. Downing, S.J., of Cincinnati, Ohio; Edmund P. Burke, S.J., of Chicago, Ill.; and Robert C. Stegman, S.J., of Fort Thomas, Ky. All of these men come from the Chicago Province and will work in the Patna district of India, where ninety-five other Chicago Jesuits are laboring under extreme difficulties.

Besides these twelve men who went to India and Iraq, fifteen more American Jesuits were sent to other missions; five to Jamaica, B.W.I.; four to British Honduras; four to Nicaragua and two to Alaska. The mission of Nicaragua is a new venture for the American Jesuits.

Interesting as showing the upturn in missionary affairs is this fact: the summer before Pearl Harbor the American Jesuits sent a total of thirty-four men to overseas missions. This year the number sent to overseas missions was twenty-seven and will be increased to twenty-nine soon, which is only five less than a normal year.

Books of Interest to Ours

God Infinite, The World and Reason. *By William J. Brosnan, S.J.*, Fordham Press. New York. 1943.

Some books, like some human beings, bear upon themselves clearly the stamp of a noble lineage. This is such a book. Third and concluding volume of the author's exposition in English of the science of Natural Theology, this book speaks with the voice of a traditional scholarship which has been one of the Society's glories through three centuries. It brings down upon modern materialistic and atheistic aberrations the full force of all the wisdom which Suarez found in St. Thomas—and brings it down hard.

Father Brosnan begins the present volume with an introduction of exceptional merit, gathering into its brief compass a complete and accurate survey of modern thought on the existence and nature of God and of divine activity in this world. Then, through seven theses (on God's knowledge, creation, conservation, concursus, providence, and the problem of evil) he covers his chosen field with a consummate clarity which will awake familiar intellectual delight in those who have, in the perusal of his previous works, come to realize his own extraordinary gift in this respect. The reader will also find that the best wine has been saved for the end. It is in his treatment of the problem of evil, with its peculiar implications for the discipline of theodicy, that the author reaches the zenith of his powers in the book. In the brilliance of his insight into the surpassing good which can lurk beneath the forbidding surface of physical evil or even find its occasion in moral evil, and in the sure touch with which he brings this insight to illuminate the harrassed queries of modern thinkers, the author closes his book upon a level which is almost one of genius.

Whatever developments the future may hold for the science of Natural Theology, it would be a tragic disloyalty if, in the fevers of new growth, it were to lose touch with the solid achievements of its past. The merit of a book like this is that it carries all the best of the past into the intellectual arena of the present and of the future. There is something rocklike in its immunity to the currents of intellectual faddism, nationalistic or otherwise, which stir the movements of thought in our own as in every age. It is not a modern book, save in the sureness of its grasp of modern problems. Neither is it an old-fashioned book, except for the depth of its loyalty to the wisdom of its past and the

adequacy with which it unfolds and champions that wisdom. It is a timeless book—with the timelessness of the truth itself which it presents. It is, as we have said, a book which bears the stamp of a noble lineage. And it bears it worthily.

Joseph Bluett, S.J.